

Project: **Queer Lives: Barriers from cradle to elderly care - An Oral History**

Respondent: Allan David

Year of Birth: xxxx

Age: 64

Connection to project: Local Knowledge

Date of Interview: August 2022

Interviewer: Dr Sue Morrison

Recording Agreement: Yes

Information & Consent: Yes

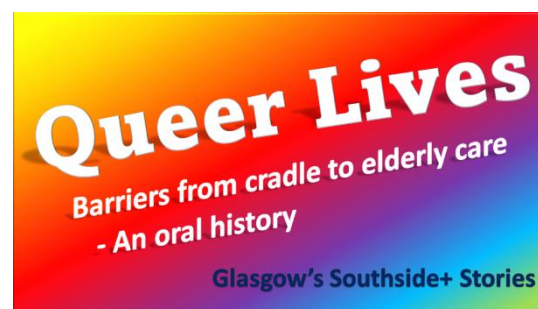
Photographic Images: No (Number of: 0)

Length of Interview: 1.24.32

Location of Interview: Respondent's home

Recording Equipment: Video (MP4) & Zoom h4n audio

Glasgow's Southside+ Stories



Time (from: mins/secs)	Description	Transcribed Extract (from- to: mins/secs)
	Interviewer asked the respondent where he was born and brought up.	
	<p>"I was born in Ayrshire, well I grew up in Ayrshire outside Irvine, well I grew up in the countryside in a little cottage in the middle of field. It was me and my Mum and my Sister because my Dad was in the Fire Service and at that time in the Fire Service, you stayed in the Fire Station for about four or five days, you did like five or four days on and three days off or something, so it was just my Mum, me and my Sister in this cottage in the middle of a field in the middle of nowhere and it was the main Glasgow- Stranraer road, so we weren't allowed to go across it, so we never saw anyone."</p> <p>"My Dad's family I don't know, but my Mum had eleven brothers and sisters and none of them had any kids, so all the people coming to the house were just adults. So, I went to school and there was all these people the same size as me. I'd never really played with people, I couldn't play any of the games you know because I'd never played with kids before, I never mixed with kids before apart from just a few odd occasions, so I hadn't grown up like in a village or anything like that."</p>	
	Interviewer asked the respondent how this made him feel.	
	<p>"It was strange. Thinking back, it was really weird it was probably my first experience of being ostracised you know and being different from other people and I don't know whether that's perhaps what's helped me deal with or cope with being different, to use that word, throughout my life and it's never really bothered me being different again or being not fitted in with what other people do. I think it part of that upbringing, part of that initial you know. I was six when I moved into the village, so those initial six years of just being on our own basically, having to get through and do things by yourself in what was quite a, you know, not a harsh, harsh existence, but you know, things were different back then, you know, that sort of stuff, you didn't have a lot of money."</p> <p>"My Mum for example didn't drive so we couldn't leave the cottage apart from to walk, those sort of stuff, so we had to wait for Dad to come home. When I think now what it must've been like for this poor woman, my Mother,</p>	

	<p>stuck in this cottage in the middle of nowhere with two kids you know for five days at a time, no telephone, hoping that one of her sisters might decide to visit you know. Waiting on the Postman. We used to get letters like people would be visiting the next day and things.</p> <p>“So yes, I think that perhaps that maybe gave me a good grounding for the fact that I could be ostracised or left out of things later in life. So that’s why I sailed through ostracisation, if that’s a word, I don’t even know if that’s a word.”</p> <p>“So that’s where I was, but I came to Glasgow originally in the late seventies and then came permanently about forty years ago. Glasgow’s my home now, I’ve been in Glasgow for forty years and because I’ve always lived in the inner-city people always think I’m a right city-boy. They’re surprised that I can do things like, I can catch a rabbit, kill it, skin it and cook it. So if there’s an apocalypse, stick with me, I’ll feed us, you know, and I’m very practical, I can do things and part of that is my country upbringing, when you had to be practical and part of that, as well, and we’ll talk about that in a minute, is about being queer, because you find that lots of queer people are very practical because they have to be, because nobody else will do it for them.”</p>	
	<p>Interviewer asked to clarify something: “You use the term ‘queer’ and some people find that offensive; can you explain why you prefer the term ‘queer’.”</p>	
	<p>“I stopped using the term gay, which I never really used very much anyway, I’ve never really... It’s only in the past few years or whatever it was that I’ve started identifying myself as anything because people have started identifying as things because there are so many labels now. I used to say that I’ve never told anyone that I was gay because it was so obvious, nobody ever had to ask and I never used the word, but I stopped, I very consciously decided not to use the word gay because gay has become adopted in sometimes very heteronormative behaviour and if you present as gay nowadays in a heterosexual society what people’s idea of being gay is basically fitting into heteronormative ideas, so you get married, you would get a Land Rover and live in the estate, you get a Labradoodle, you adopt a child and you basically have a heterosexual lifestyle and, and these were quite acceptable. What is really weird, the only other way that’s sort of like heterosexual society will think you’re fine and not a problem is if you’re a drag queen and that’s because you’re entertainment. So, you get 16-year-olds who just want to be a bit different and their Mum’s are saying ‘why can’t you be like Barrie and John up the road with the poodle, or why can’t you be like Jason the drag queen who got his gran on the float at the Pride. You know, there’s these two extremes of heteronormative behaviour, so gay has started to become used to explain those lifestyles and people who don’t fit within those lifestyles, which I have never done, I have never fitted into either of those lifestyles, and if you then present as gay, people criticise you, because it’ll be, ‘oh, you can’t be gay, where’s your husband, where’s your Land Rover, where’s your Labradoodle, where’s your drag outfit, so you’re not really gay, you’re something else.”</p> <p>“So I started identifying as queer which at the time and nowadays sort of defines more what I do because basically means I don’t sort of fit into these heteronormative ideas of being gay, sort of stuff, so much so the gay lifestyle has become mainstream now, it’s been adopted by mainstream society and that is very difficult for older people to deal with, older queer people to deal with and in many ways it can be seen as quite insulting and</p>	

	<p>annoying, I would say. You know, it's like, how dare they stick Pride flags on the front of Santander bank and what they done for me, you know, all these people done throughout their lives is they've just had a lifetime of abuse and discrimination. So that's why I identify as queer as opposed to gay because people's idea of gay is basically to fit into heteronormative society."</p>	
	<p>Interviewer asks how many people within your sphere would use the same term do you think.</p>	
	<p>"Queer? I would say of my queer friends maybe coming up to about fifty percent nowadays. Some people use both depending on what situation they're in. Some people or most people are quite happy to use both. Most people, almost everyone again from society, if you say queer they understand where you're coming from, sort of stuff. Some people use gay because they prefer it, they don't agree with the heteronormative stuff, they certainly don't agree with me with the heteronormative stuff, that's fine but they just use gay because that's what they like doing, that sort of stuff, but also you know the queer society, gay society, is just like any other society, we don't all go to Pride, we don't all want to wear you know wear hot pants and dance to Kylie, we don't all want to go to discos, we don't all want to have fake tans, we don't all want to do all these things that gay people are supposed to do and that sort of stuff you know and it's just like any other bit of society. Everyone has this idea rightly or wrongly of what say a Muslim is like because they're all wrong, it's just like everyone else because you get nine million different kinds, in queer society it's just the same."</p> <p>"People are amazed that I don't go to Pride but also I don't go to Pride because I was banned from Pride in the early days because they didn't want me because in the early days the chant and the campaign was 'we are just like you' and you can't do 'we are just like you' if I'm rolling up in my pink Dior coat and my yellow wedgie heels and stuff with a bag, you know, and remember men didn't have bags up until the '90s and sort of lad culture and laptops started, men didn't have bags and I've always had a bag and I don't mean a handbag, but a sort of bag that men have now, because it was easier and there was also a thing and I don't know whether this was a colloquial thing, I must check it out, whether it's a Scotland wide thing or where it is, having a handbag was a euphemism for being queer, it was the sort of like what nice ladies would say, they would say, 'oh is that Robert married', my auntie would say, 'no, he's got a handbag, and that meant queer. So, me actually physically having a bag was a big thing. So if I went to Pride or something, I attracted a lot of attention, a negative attention, so the abuse and bricks would start, or if there was a photographer for the newspaper, they just wanted to take pictures of me, the strange looking thing, whereas there were all these guys in jeans and cheesecloth shirts and singing 'we're just like you, we're just like you', and then there's me swinging my bag, but that used to happen a lot."</p> <p>"Discrimination does not need to happen in today's society or the queer society as well."</p> <p>"I used to work on the switchboard which doesn't exist anymore, in Strathclyde, I worked there for a long time mainly on the weekends, a busy, busy time, and afterwards when it closed ,because we closed I think at 10pm and the pubs were open till 1am, sometimes the guys wouldn't want me to go to the pub with them or sit with them in the pub because other queer people wouldn't speak to them because I was this strange thing you know, because I drew too much attention at that time when it was all about blending</p>	

in, and I didn't draw the attention to myself because I wanted to, that was just me, I've always liked fashion, I've always liked high fashion, couture fashion, I've always liked colourful things and stuff like that. So, there was a lot of that sort of thing went on and you just ride it out."

"So yes, queer people are all different, just like everyone else and one of the issues with accessing any service is that again people just automatically presume just like everyone else. That's the same for women, the old jokes about a woman going to a garage and all the guys will just presume she knows nothing about the car, that sort of stuff. So, any queer person going anywhere and certainly anywhere there's people are going to provide a service to certainly within the service industry, their functions are just made. Interestingly something about in the past if you're queer it was very difficult to access services, any sort of service because other people just wouldn't give you a service was very difficult, they just wouldn't come out, and having people in your house was very difficult because for a lot of people they had to have privacy. Privacy was a big thing because usually in your neighbourhood people got to know you but there was just sort of like this unwritten deal that you keep quiet and keep your head down so you wouldn't cause any scene."

"So if there were any workmen coming into your house, and the workmen didn't come into the house, then you needed a joiner, the workmen wouldn't come into the house, some would come in and then just leave, some of them would come in and then you would get abuse, some would come in and try and have sex with you, some of them come in and then talk about you in the pub, so that's why a lot of queer people are very practical. You get a lot of queer people who can fix plumbing and hang wallpaper, you just had to learn to do these things by yourself, it was easier as well. Also, people came into people's houses and just assume things, they see a photograph and ask oh is this your son, no, actually, it's my lover.' 'Oh, do you live here by yourself?', because they look at things and see flowers, 'Oh you're by yourself', I've had that. I had the police come to my house once. I could see the policeman looking and saying, 'Do you live here by yourself,' because he was thinking this looks a bit 'feminey', and then he went, 'Ah right'. So having anyone into your environment is very difficult and accessing any sort of service like that is always very difficult. So accessing services where you actually need somebody to do something physically for you is really difficult and when you have to share your information is unbelievably difficult because you've had to hide yourself for years and that's been part of the deal to hide yourself and people would also in the past take that information and do bad things with it, literally bad things with it. In the past people would take a letter, go to the Police, and you would be put in prison because you'd signed a kiss at the bottom of a letter to a man's name or something."

"So suddenly you talk about a care environment, you go into a care home or anywhere like that, there's this very nice person who thinks they're being helpful, just tell me all about yourself, now where were you born, and you think I'm not telling you anything. Even if you don't want to tell them anything, there's something in you that's telling you saying 'don't tell them, don't tell them, don't tell them, what're they going to do with it, what're they going to do with that information, what's going to happen to this information' and it may sound very odd now and it will sound odd, but I remember in the '70s there used to be this thing about don't tell anybody anything and the '70s that people forget was only like 30 years after the war and the Nazis in the

'30s made being a transvestite and a transsexual legal as long as you registered, so everybody registered and immediately were gathered up and taken away and killed. So, we used to talk about that in the '70s, don't give anybody your name and address, remember the Nazis. So, we had that sort of ingrained in us, don't tell anybody anything and you don't give anyone any information, you don't let them take it away. So, when you've suddenly got kind people wanting to help you and just saying what's it you would like, I'm not telling you anything, why would I tell you?"

"That's from one organisation, I was talking to someone at the weekend, Tracey, and she's moved because of her physical issues she had to move from getting just general support to care support and the company she got general support from aren't allowed by law to give the care support, which she understands, and she says that means I've got to go through all this again, I've got to tell everyone and she doesn't want to tell everyone everything, why do they need to know, and they think they're being helpful and it's not, I just want someone to change my incontinence pad, just come and change the incontinence pad you don't need to know all this, oh we need to know, we've got to write it down for health and safety."

"So, access and privacy and things are an issue."

"There's a little trick with workmen I'll tell you, which I don't know if it'll work for women, it might. When workmen come to the house, lots of gay men do this, if workmen are coming to your house wear a boiler suit because the workmen see the boiler suit, and honestly, they treat you totally different. I've got a boiler suit and I always wear the boiler suit when workmen come to the house and they treat you totally different because all they see is a man in a boiler suit. Honestly, it works, so lots of gay men have boiler suits."

"So, it's difficult. These presumptions are made so a lot of accessing going into care and going into a care environment when you're older you're already bringing all these things with you about privacy, about ostracisation, about having to stay in your own little bubble and that's why you find a lot of queer couples particularly female care couples just in this little bubble by themselves, they sort of shut themselves off and there used to be jokes about, oh you know what these women do, they get a cat and just shut themselves away and stuff like that to keep themselves safe in their own little bubble and people want you to do things, they want you to mix. You're in an environment, like a care environment which people just presume everybody wants to mix. There's the day room, everything's geared around that. The staff, there's hardly any staff, there's only two in the day room and if you stay in your room, you're a problem sort of. So, you're bringing these things from the past based on things that happened in the past. You're used to being private, it's ingrained in you that you're private, you tell people nothing, suddenly they want to know your whole life story and they're trying to be nice and usually they try and over emphasise, they decide, of course, every gay person in the world is having rampant sex. So, of course, even if you're 87 you have to have the sex talk. 'Have you done the sex talk? Do you want to put some music on? Will I put Abba on? If you move into a care home never tell anyone you like anything. If you say, 'Oh, I quite like rabbits. Oh, I like that song', you'll never hear the end of it - you'll hear Julio Iglesias for the rest of your life. People keep telling you things. I'm not interested. Oh, why are you not interested, come on. Oh, do you not want to go, I'll take you, we can take you. Do you want a wheelchair? We can take you in the wheelchair. I don't want to go.

Why do you not want to go? Are you sad? So, there is this push of people who think they're being kind trying to push you into very queer heteronormative ideas of what being queer is as opposed to just seeing you as a person who likes watching Countdown and reading spy books and filing your nails and that's all you want to do."

"So, you're bringing all these things with you. There's also something about you're not used to mixing with a lot of heterosexual people. People still ask if there's somebody meeting you, people don't often understand why so many queer people don't have family support, you know, actual blood family support and that's obviously because of either being ostracised by their family, which is quite common, or they've had to move around a lot. A lot of queer people had to move around a lot because you were persecuted, you know, if you were persecuted, you had to move. In the year 2000, I had to move home and become homeless because of extreme homophobia from my neighbours, and the police and the housing said it was my fault, and the police, the head of the police, I don't know what you call the head of a police station, said, 'well, if you will walk about like that'. Now, I worked in housing, you know, and I worked in social care, you know; so, I wasn't, you know, I'm not a party animal. I'm a very quiet person, I don't even drink, you know what I mean."

"So, you're bringing all this stuff with you, you don't have the family support. A lot of places don't understand 'found family' and they'll say who's your next of kin. This happened to me really recently, someone asked for my next of kin and I gave them my found family's nearest friend's name and they said, who's that is that your sister, oh no we need family, and I said no. No, no, no, we need somebody who's related to you. I said, they are related to me. So, I have there's one of my female friends and I just tell people she's my sister and things like that and you have to do that because of things like that. So, they don't understand why they've got family support. People had to be either ostracised or they had to live their itinerant lifestyle and they lose those connections because even living in bedsits and stuff you had to move all the time to that."

"So, they don't have that, they don't understand why a lot queer elder people have health problems because they couldn't access health services or they didn't want to access health services. In 1988 I broke my ankle quite badly, had to go to the hospital with the ankle, and while I'm sitting in this room with this Doctor, who was very nice, and he was flicking through my file, and at that time it was all big paper files, and he's just looking through this and the nurse was bandaging and doing something with my ankle, and he said, 'oh I see your homosexual.' Now I didn't know that was in my records, it didn't bother me personally, I didn't know that was in my records now he was just saying this as a point of interest, he wasn't saying anything, but you know somebody at some point wrote that on my medical records which is still there, and that's why people, gay people, didn't access health services, any sort of health services and certainly going to something, to a health service where perhaps it was something sexual, no chance. So, people would live with health problems. I know someone with a very severe health problem and felt they couldn't access the very, very good works health thing because if they found out they were gay then they would just get persecuted at work and that's only like 15 years ago, you know, they said no I'll get driven out the factory, I would just be out they said. So, I said well what are you going to do, and they said I don't know, but if you go to your private thing, it's a private thing it's really

good it's just you have to pay, and that was somebody really needing important medical intervention and they couldn't do it."

"So, people perhaps have had itinerant lifestyles say, their health may be less than the general population. Lots of people have less money because they couldn't get jobs, they were ostracised out of jobs. I knew a queer person who got sacked when they worked because when they found out they were queer and they worked in the stables and that was legal. Remember it was legal to sack queer people up until recently, up until the Equality Act, it was legal, you could sack people just because they were queer, regardless just because you didn't like them, you could sack them. So they perhaps haven't had those opportunities to amass funds, amass money, that other people have had and there are lots of people who luckily went away to university and you find that within universities the queer population tends to be higher than the general public, because it's a means of escape, but we're not all educationally great and some of us couldn't go to school you know. I was more or less driven out of school by the bullies you know, so for the last two years of my schooling I was very rarely there you know sort of stuff. So the idea of studying and sitting exams when you know you don't get your 'O' levels and 'A' levels, you can't go to university, you know, you've got to find other ways and if you're on your own you've got to find a job, any job you know that pays anything, it's got to be something you can walk into. In the past when I was young it was easier because you could just walk into a job because it wasn't a legal thing, but you got paid a pittance and you ended up living in a bedsit somewhere."

"So, there's all these issues that perhaps a lot of the general public don't have that someone elderly and queer is carrying along with them, plus this history of persecution and a history of trauma you know, and trauma and persecution and all this trauma is sitting with them for years and you know trauma can be triggered by anything, that's what I think."

"So here you are, you're suddenly 82 and you need to go into a care environment or have people coming into your home, so you're not used to people coming into your home, you have these very nice people coming in and again I've seen it people coming in who are very nice with crosses round their neck going to pray for you. A lot of care workers come from overseas or came from overseas and a lot of care workers hold religion close to them, some care organisations are religious. If you live in a rural community and you're only care home is run by you know, The Church of Scotland or the We Frees, you know, and they have church services. So, you have people coming into your home who again make assumptions why have you got this, who are these pictures, what is this, what're you doing, blah blah blah blah, who are looking through things, who do things, but then you have to go into the care home and in the care home suddenly you're with all these other people. Now again in rural communities or other communities where people have stayed in communities, I'm 83 all the other people in this care home maybe be 83, so the man who kicked shit out of me when I was at school is in the next room; I've known this to happen. Somebody that's traumatised me when I was a kid is in the next room and no-one can think why they suffer alone, why I don't want to go and sit in the day room, why I don't want to do this, why I don't want to do all these things, you know."

"So, you have all these things that can affect people that don't really affect a heterosexual society already, before you even start, before you're even in this and I know that loads and loads and loads of straight people would hate the

idea of going into a care home. My Dad, my parents are dead, my Dad would've hated a care home. My Mum went into a care home, she loved it, she loved it because she could be as horrible as she liked to all the staff and at six o'clock and they start she could be horrible to them as well, because that was what she was like, whereas my Dad would've been... I would hate a care home, I would hate it, but I also know friends and they would quite like it, they would quite like that environment, they might not want to do it, but they quite like the environment."

"So you're going from a situation where you've been keeping your head down, you've been nice and quiet, it's been ingrained into you that you are not part of society and that's very difficult to leave, even though things change and suddenly you're in this situation where you're the centre of attention, people are trying to be very nice, people will unintentionally 'out' you because it's in your records you know, we've got a new man in number four he's gay so just to let you know tell all the staff but don't say anything blah blah blah blah, and then Mrs Jones says oh there's a man in number four the new man in number, yes I have he'll no do you Grace you'll not get a boyfriend, he's on the other side, you know, and these are just people having conversations and suddenly you become this object of interest and there's an expectation that you will share, and there's an expectation that you will involve yourself and there's an expectation that people can come and ask you anything. Now this is something that happens throughout queer life to anyone of any age. Heterosexual people have this idea that they can ask queer people anything, we're like some little slot machine, and they'll come up, and it happens all the time, still happens, doesn't happen much to me because I'm older but it still does happen and you get total random strangers just coming up and asking you about things you wouldn't think of asking anyone else you know. I've had total strangers asking me to diagnose medical problems that they've had. In pubs, it's amazing; men whip their bits out all the time, 'Eh, can you just look at this son. What do you think this is?' I was on the train recently, the wee local train from Partick into town, and this young guy was sitting across from me, kind of student-like guy, and he leaned forward and did like this [points to come closer], 'Can I ask you something'. I said, 'Yeah, uh huh. He said, 'How do I cure crabs?' It's like, I'm queer, I should know these things, so it's like stuff like that, but also people ask you things about sex all the time, you know. I had a woman stop me in the street and ask me why did she bleed during anal sex with her husband. That was a bit extreme, but anything beyond that. People will say things like, 'Do you think these curtains match?' Because it's like, you're queer, you'll know, or 'Do these curtains match well?' 'Ask David, 'cause he'll know.'"

"It's just funny, it becomes funny, but it is what happens and there is this over-emphasis on your sexuality which doesn't happen to anybody else and when you think among elderly people there's actually an under-emphasis on people's sexuality and sexual wellbeing. I know someone whose daughter-in-law works in elderly care as a Nurse and she says the rise in elderly STD things in elderly care homes is very high at the moment (because they're all shagging one another), and the staff are trying to close it down to deal with it and she's going to go in and try and educate and deal with it because the staff keep trying to close it down, whereas when a queer person arrives its, right we must go and deal with this they'll want to have sex, we'll have to deal with the sexual bit of it, he'll be wanting to watch porn, or watch gay porn, they'll want to watch that thing, they'll want to watch This is Life or whatever it's called, they'll want to watch this, they'll want to watch all that. So, there is an

over-emphasis on sexuality, oh we'll put rainbows up in your room for you, and these things happen all the time, it's people thinking they're being kind."

"So, it's really, really, really stressful for anyone to go into care, it's really, really, stressful for anyone to have care in their house, but if you've been an ostracised member of the community and if you've had to keep yourself safe and if your house is a very safe space, now I know all that houses are mainly safe spaces, but if a house is particularly a safe space, letting anyone into that is very difficult. Letting anyone in who even will do something like needs to come in and say do your cleaning, and they're in the hall cupboard getting the vacuum out and you think, what're they doing, what're they doing, it's this person of authority because you know you have to remember that we were targets for all our lives and we were targets for anyone, absolutely anyone, we had no rights, literally no rights. We were the lowest of the lowest of the lowest. Do you know that in the concentration camps the Jews had to wear yellow stars, you know there were different symbols for different people like green squares and stuff and gay people wore a pink triangle, gay people wore a pink triangle. The communists had purple triangles but in the rain the purple got washed out to pink, the communists complained to the Nazis that people started thinking they were queer, the Nazis went oh my god and they changed it and if you look at any history of the holocaust it says the queer people were the worst treated, and that's an extreme case I know, but in general society I was a target for everyone, every single day from the age of about 13 till I was about 40 odd, I got abuse every single day, every single day, every single day and that was from anyone. Now this wasn't from, people don't understand, this wasn't from horrible gangs of neds this was from nice people, you know, nice people and it's like now trying to find someone who'd admit to being homophobic, it's like trying to find a Nazi in Berlin in 1946 you know, so anybody could do anything, and nobody would do anything. People looked, literally attack you in the street and nobody would do anything. People would join in; people would blame you but won't do anything. I was stabbed back with a knitting needle on the bus by a woman going to the bingo with her pals and they all thought it was hilariously funny and then one of their pals got on at the next stop and they were all like, oh guess what Jean just did she stabbed that boy with a knitting needle, oh Jean what're you like, they all went to the bingo and I went to the hospital with pierced liver, you know, and there was nothing I could do about that, nothing. I had children who could throw things at you, workmen would shout out, people would do U-turns in the street to throw things out of cars at you, shout abuse at you, people would pour cartons of orange juice through your letter box, people could do anything and people would see this, people would hear this, people would do it and nothing would be done, nothing would be done."

"I remember once at school, and it wasn't me they were shouting, one of the other guys, one of the Teachers, and this is another thing, so it wasn't horrible people, it wasn't just other pupils, in school it wasn't just other pupils it was Teachers as well. One Teacher, they were talking about in History once, they were talking about something, I can't remember how we got on to this subject, we were quite up then obviously, and it was the history of London or something and there was something about brothels and it said there were male brothels as well, so of course being kids you know this is funny and the Teacher said 'and they used to call male prostitutes 'Mollies' which was a nickname they called them Molly, and they started calling me Molly, so all the kids started calling me Molly. So, it wasn't just horrible people, it was everybody, it was your neighbours, it was your Auntie, your nice Auntie, it was

your Grandad, it was your Mum, it was like your kids, people would say my kids wouldn't do that, and allowed to be a target you know the whole time."

"So, you're coming with all this past of keeping yourself safe, keeping away from people maybe, having barriers, interacting with people you know you're safe with and suddenly you're in an environment where total strangers come through your door in this case with a clipboard, and say "Hello, I'm Jeanette, I'm your new Care Worker, can I just take all your details?" Well, I've already given everything to Kate. Yes, but I like to get it from the person myself you know, get a wee feel of what you really want and what you're like and stuff like that, and right, okay, and all this is because I need help to go to the toilets. I think I'd just kill myself, literally. Oh yes, a lot of the queer people that come in here do actually kill themselves because they're depressed."

"So, it needs to be some sort of in-built training that goes along when you're training. Care work is appallingly underpaid. The average rate for care work has actually fallen in the past 10 years, it's gone down you know, and it was never that great to start with and it's gone down to I think you know it's gone down about £2 an hour on average and it's not that big to start with, they're very low paid. It used to be that you could literally walk in off the street and get care work because you needed no qualifications and I've seen that happen when I worked in care work, I saw that happen someone came in off the street and was doing a shift that afternoon, you know just, hello I need a job, oh yes here you are, so you can think of all the abuse situations that happened."

"It needs to be part of care workers now training, you have to do SVQs now I think in care work, so it needs to be in-built part of the training. It needs to be part of an Inspection Registration, for all services, that's in-house services but also services that go into people's houses, that they have to hit these standards. Now a lot of organisations produce things that they call tool-kits, which are sort of guidelines, but that's all they are and a tool-kit lies under your sink. Even to use that euphemism you know, oh the shelf's fell down, well you'll get a hammer under the sink. A tool-kit of How To Treat Gay People they've always got to have a separate thing, it's ridiculous. So there needs to be intense training and awareness made amongst people about that a lot of people come into care, into any situation, with a lot of issues and aged queer people come with a very specific set of issues based on all this historical experience they've had, usually very negative experience they've had. There's also the fact that when you go into a care situation, particularly elderly care situations, they are very gender-specific, very, very, gender-specific. I've seen care situations where there are card schools for the men, where there are knitting groups for the women, where there's gardening for the men, where they have little shopping days and hairdressing days for the women, you know, they're very traditionally gender-specific. So, if you're a woman and you don't want to do the knitting group you sit in a room and everybody talks about you. If you're a man and you want to do the knitting group, if you're a man and you don't want to do the card school, you're isolated in your room and it's your problem, you become the problem and as I said at the beginning because staffing levels are very low and there's a big shortage of staffing at the moment because they've lost a lot of overseas workers, they try and herd people together, you know, everybody into the day room and we can watch them if anybody falls over or chokes on their dentures or something. If you want to stay in your room, if you just want a nice wee quiet life, you're causing problems, now that's for anyone, if you can't mix with people. If you go into a room and you're sitting with five other guys and say Hello I'm Harry or

whatever blah blah blah blah blah, so you're in here, uh uh, so are you from here, uh uh, so is your wife dead, don't have a wife had a husband but he died.....Ohright, and that brings everything to a standstill. Then you get them telling the staff we don't want him and the staff saying oh you can't say that, you can't do that; that's ridiculous. 'then they come to you and say, we take this very seriously, we have a very good complaints policy here it is and you can challenge anything and do that. I don't want to spend my life challenging things, I don't want to complain about things, I hate complaining about things, I want to sit in my room and read my book and for you to come in and change my incontinence pad and I want to be warm and I want to be safe and when I go out there I don't want people to stop talking, I don't want to challenge things all the time, I shouldn't be challenging it, you should be challenging it, and this is it there is this thing where they keep putting the emphasis back on the queer person and We'll give you the tools to do this', no I shouldn't have to do it I shouldn't have to do it. It's like that thing, remember that thing that awful thing they used to say about women contributing to negligence if you go out with the short skirt, well it's your fault darling if some guy jumps you and that sort of stuff, and with queer people it's like that at the moment, it's like We'll give you all the things, if you don't do it properly, if you won't do it, then don't complain, if you won't do anything about it then we won't do anything about it. They're saying if you don't use the complaints procedure, they can't do anything about it. If you don't do this, if you don't do that, it is all put back on you, you've got to sort it. So, what do you do, you just be quiet, you shut yourself off, you think I can't live here, I'll do anything to get out of here, I'll crush up all my pills, I'll go and sit in the park all day."

"It needs to be in-built into care support, into care support plans, into workers very first day of these are issues. This isn't just about queer people I'm sure it covers lots of different groups that are marginalised or lumped together or I can't think of the word you know where people make presumptions about you. I'm sure Muslim, I'm sure Jewish people, I'm sure whatever, going into care, mixed care environments you know, get the same sort of thing you know, where they are treated differently, as opposed to seeing the person and seeing what their issues are."

"We then look at should there be queer-only situations. Should there be queer staff going in if I need care in my home, should I be able to insist that I get a queer person coming in to help me, should I do that. I personally am not bothered about that, what I'm bothered about is I want is somebody who I know I can trust, what I want is I know someone who has done their training, I want someone who's not going to ask stupid questions, I want someone who's going to be nice and friendly and kind, or who, if they do make a mistake, and people make mistakes, we all misspeak, we all say the wrong things all the time you know. I called someone who was Trans a lady recently because I was tired and it came out my mouth, and I had to apologise, sorry it just came out, sorry I'm so tired, just sorry and they just laughed and said At least you recognised me other people haven't. People can make mistakes, we all want things to be perfect but we know that things aren't, and you want to muddle things and get through but I don't need a queer person, it would be nicer, it would be better but I don't want that positive discrimination. Is there a role for an organisation that only provides queer support, probably, probably, but it would have to be very clear what it's doing. You have to remember that the queer community is very good at supporting itself particularly when they had to deal with Aids, we showed the world how to do

it, you know, but even during that period we were persecuted like mad and you know, half the time we weren't allowed to do it by ourselves, we weren't allowed to visit our friends in hospital because we weren't blood relatives, we weren't even allowed to stand outside the hospital I was moved on by the Police outside the hospital when someone was dying but this wee volunteer woman was allowed in with a big cross on, said He's doing well I said a wee prayer I was moved on because the family complained, I was just standing there outside thinking he'll maybe know I'm here and my friend died. We weren't allowed to do that sort of thing but we showed how to support people. We're good at this."

"We had a big Coming Out Again Ball, a lot of older people do go back into the closet and it was a Coming Out Again Ball thing that started in Australia and it just celebrates getting older and queer and being together and National Theatre of Scotland did a project for two years where we were basically having these dance clubs together and then at the end of it we were going to have a big ball. However Covid came and we thought oh what are we doing, we could have the dance clubs online, you can't have a dance club online, but it blossomed into this enormous thing where people from all over the world joined, because people could come on from the living room and dance round their living room, you didn't even have to dance, it was such a laugh, and at the end of it in two years we had an online ball which was the most marvellous thing in the world and the very fact that it existed, Sue, it was marvellous and I was saying, See 10 years ago this would've been all over the Daily Mail, you know, poofs are taking all over the internet dancing, dancing, men with glitter on, women dressed as men, the children could've been watching, you know, the dog's upset, you know, all these things, and at the end of that, they asked me, because I'd been involved, to make the closing speech and one of the things I was saying was you know, we sorted of looked around and we realised all this lockdown stuff we're good at this, we can do this, we are good at looking after one another, we are good at sorting out situations, we are good at supporting one another, we are good at creating appropriate support systems that do not overstep the mark and don't interfere, we know we're not friends, we know we're all very diverse and I've met more fascists in queer organisations than anywhere else, lots and lots of them, we know that, but we know how to do this, so maybe yes there was a role for queer organisations to provide support."

"Is there a role for queer care homes? At the moment I think there is, I think it's certainly an option that should be available you know to people and I think it could be even, to look at it very cynically, it could be a moneymaking venture for somebody. A lot of these care home environments unfortunately are big moneymaking things, so I think you know, some business man or woman would say oh let's set up a care home for queer people, in fact I'll charge them more. I would pay more, I would, whatever the Council or the Government pays towards my care, if I had to pay another £100 a week to live in a queer care home, I would do it, not because I would like it, I'm sick of all the care home issues, but I knew I wouldn't be dealing with all the shit, before I woke up in the morning I wouldn't have to be thinking."

"There's ehm, very recently, a Queer Housing Association opened in London, you know, which is providing housing simply for queer people and that's been, it was interesting again, how much of that information just went out there and that was that. It's so interesting that we don't cause a stir anymore, that things have changed so much, it is so bizarre, to someone my age it is bizarre,

you know, that there can be things like Queer Housing, you know, opened in London, and it's like there's no writing in the street because 20 years ago there would be questions asked in Parliament, you know, it would've been unreal, it would've been on Newsnight, it would've been everywhere. It would've got burned down, it would've got burned down and everybody would go, Oh it's their own fault, doesn't work, doesn't work, doesn't work. It is just so weird that things are a lot better."

"And it's fabulous that the younger people don't have to deal with the issues that we had to deal with, the abuse issues, but it must be really difficult now I think, being queer, because there's so many options, so many things, there's no, how do you find your way through life when you can be whatever you want to be at any time, I just think if you're young you know, you do need some structure you know sort of stuff, not that I'm saying people should be caged the way we were, but you know, you need some structures, but not having to deal with the public abuse shall we say, there's lots of private abuse, you know, that school kids can be dreadful to one another, they are dreadful to one another, and ehm, you know, so there's lots and lots of persecution still goes on in schools that for a lot of other people is easier. I drove past a school with my friends recently, a High School in Glasgow, and it was lunchtime and all the kids were kind of standing about outside having their Greggs sausage rolls and things and I said to her, turn back, turn back, turn back, I said drive back, drive back, drive back, and outside the school gates, right outside the school gates, there was a group of about seven say 15 year old boys, just ordinary 15 year old boys standing having their lunch, one with a fag behind his back, and two of them were holding hands and I actually wanted to cry. I wanted to take a picture, and I know this sounds stupid to say it, even for me, they didn't look queer, they just looked, it wasn't like, you do get people who want to look a bit different, they didn't, they just looked like these groups of High School boys, you know, and that's fabulous, that's fabulous, but I'm sure there are other kids who are getting persecuted and stuff like that and what happens is very private, you know it goes on but the fact, the big change in the Equality Act came in and suddenly the law was on our side. It took us a wee while to accept that, it took us a wee while to realise that that wasn't a joke, because it's just suddenly 'what do you mean, I've got rights, no!'"

"So if you look back to the first two years after the Equality Act came in which I think was 2016, I can't remember, there's lots and lots and lots of people making complaints about very minor things, I mean like queer people making complaints about very minor things 'that guard on that train wasn't nice to me, that guard he was disrespectful', and that was because they could, it was like they're testing the water, it's unreal and there's this story I tell about, certainly even young queer people say, Well I don't understand this. Many years ago I was in a pub and it was a sort of what you know, was a sort of gay-friendly pub we used to speak of, not a gay pub but a gay-friendly pub and there'd be big boos, you know like these big boos and I was sitting with some friends having a drink after we'd been somewhere and there was a group of guys sitting behind us who'd been to the rugby and one of them said something, which I didn't actually hear, it was probably about poofs or something and it all kind of kicked off a wee bit, right, the barman asked us to leave, and that was what was acceptable then. Now, they would get chucked out and that is such a difference, it is bizarre, it's like living in an alternative universe and people don't understand that because I still have ingrained

those years and years and years and years and years of what it was like before, and I still do things.”

“I was out with my pal Betty the day before yesterday and we were talking about something and she says how she didn’t notice things herself, I said, I notice everything Betty I’ve got to scan the horizons I can see trouble coming miles away. Queer people make great court witnesses because they see everything and they know everything, because you’ve got to ‘Oh there’s a man there oh there’s another one, oh there’s these two what’s happening there, how do I get out of here’. We know every escape route; we know where every exit is. Still when I get on the bus I still try and sit beside the emergency exit, not because I’m going to jump out but if you put the wee handle up it sets an alarm off, you know, and I’ve had to do that in the past, you know, if something got really bad. Then the driver would come up because the bus has got to stop, and the driver comes up and I say I’m sorry I did it. I could never say I did it because he’s causing me problems, I would say I’m really sorry it got caught on my bag or something and the driver would usually say, ‘Fucking poof’, or something like that, but that would stop the thing. I still do that, I still go into rooms and ehm, know how to get back out of them you know. You know where every disabled toilet is because you couldn’t go into gents toilets very much, we’ve all got cast iron bladders you know, because going into an ordinary gents toilet because there’s bloody guys in, oh I have to wait, because if you went in it would cause a problem, so disabled toilets as they were then called were a great boon when they arrived, but all that’s still in me, all that’s still in me.”

“Of course, it still happens, homophobia still happens. People can’t throw bricks at you now, they can’t spit at you, they can’t shout abuse at you, workmen can’t shout abuse at you, school kids can’t shout at you and their parents do nothing, their parents literally standing with them and do nothing, but people do other things. A couple of examples, ehm, I was on jury duty just before Covid, literally the week before Covid at the High Court, and the jury was put in a wee room and then they go through security into the thing and every single day for the first four days I was the only person got my bag searched, and when I say searched, a in like they turned my purse inside out and my bag searched and there’s two security guys, it’s only one guy doing this, and everybody had to wait while I was getting my bag searched, so I’m causing the hold-up. So, on the fifth day when this started, I just said, ‘Why are you searching my bag?’ I said it loud, ‘Why’re you searching my bag? This is the fifth day you’ve searched my bag. You’ve not searched anyone else’s bag.’ The guy blanked me, totally blanked me. I said, ‘Is it basically because you’re homophobic?’ and he went bright red. The other security guy laughed, some of the jury laughed. The guy gave me the bag back, nothing was said. You see, so here’s some exhibiting this behaviour, here’s someone allowed to do it, unless I challenge it, I’ve got to challenge it and when I do challenge it, nothing’s done, it’s just sort of acknowledged oh we’ll just get on with life, no-one’s going to take him aside.”

“I was walking down the street one morning, the street was quite deserted and coming towards me was a young, youngish, maybe about 30, woman with a dog, a wee dog on one of those ‘extendy’ lead things and again because you scan the horizon I see her see me coming and she looks the other way as though she’s looking in the shop windows and she presses the wee extendy lead thing so the dog trots across the pavement and is now blocking my way and she’s looking like this, I could see that she’s seeing, and what she’s

wanting me to do is step off on to the road, you know. Now in the past I would probably have done that, I would've had to have done that because if I hadn't done that, that would give her permission to verbalise against me, she would blah blah blah do that, and other people join in. So, I just stood still, I just stopped and stood there and then of course she got to me and the dog's lead in again, and she said, 'Oh, I'm sorry, I didn't see you there, ah sorry', but you know she was doing that because she couldn't shout at me, she couldn't flick her fag at me as people had done."

"People set me on fire, people do everything, all sorts of things you know. People could do anything. It sounds as if I'm trying to make it sound bad, I'm not trying to make it sound bad, these are facts, these are what happened, this is what it was like. So now that that can't happen, people find other ways of doing it you know. You don't get searched at shops, you know, sometimes people aren't helpful, they won't catch your eye, this sort of stuff. You can pick it up, just as Black people can spot racism. I'm sure women can spot men who are a danger, you know. I can smell homophobia at the other end of the street. I can go in anywhere and sometimes people will say, I'll say to people 'no we'll just go to this till, why don't you want to go to this till, no we'll go that till', It used to be ehm, and again I still do this, If you and I were say going into anywhere, say you and I were going into a pub, into a restaurant, anywhere, I would step back and let you go through the door first because when the door opens, people look up and then they look down, if I go first people look up and they keep looking, so I needed that wee bit of space, we needed that to be over, and by the time they'd looked down I could then come in at the back, so I was always at the back, I was always last in, you couldn't be first at anything."

"So, all that is slowly changing but it's still underneath there. So, you say work in a care environment, you've been there for 25 years, you're a member of your local church, you know, you disagree with everything that the Government does you know, and I worked in care and I was a Senior Manager in care and some workers you think, you know. The worst problems I had was workers at the start. There was one worker when the legislations would change, she'd say, well I'm just not doing that, I don't agree with it. So, you go 'it's the law,' 'well I don't care, I'm not doing it'. So, I mean, I know what it's up against. I also know what a difficult job it is, how utterly challenging a job it is and it is possibly one of the very few jobs where you're not allowed to really be yourself because other jobs, regardless of what's happened in your life, you've got to go in, you've got to be nice. I used to say to my sisters and my sisters would say 'oh you just kind of easy you just kind of talk to people, don't you?' I said 'Look, see you go to your job and one of them worked in a cash office, you could go to your job with a hangover, you could fall out with your husband and go to your job in a foul mood and stuff I says 'I couldn't, anything could be happening in my life and I've got to go', so I know how difficult care work can be, how really difficult care work can be, but there are lots of people who are there who are ingrained in the system and the system still."

"The first thing you have to do when you're training is health and safety which usually includes how to revive somebody who's choking to death and stuff like that. See when I joined care work it was the very first course I was pinned down. Do you know what that is? It's how to wrestle someone to the floor, that was deemed the most important thing, the most important thing that I learned and there are still people in care who are taught that, it's called

something different now, it's not called pinned down any more, it's called something else now but it's still there, still in your training and of course it's something some people are desperate to use that, desperate to use that. So you've been there for 30 years or 20 years or whatever or you just started and you've just come from where, I don't know let's totally be xenophobic, you've just come from the Philippines where you've been brought up in a very religious background, you're a lovely person, you think god is beautiful and on your first day you're presented with this queer man whose husband sometimes comes and visits him and they're in the room together with the door shut, so you're supposed to be..... It's difficult, I know, it's difficult from all sides, but it shouldn't be us to sort it out. So often it is the queer person like with any minority group to call us that, it is the minority group that is forced to do the education and that shouldn't be the case, why should we have to educate you when what we're dealing with is your prejudices and your problems and that was another that I said recently at the end of the ball and they said, you know one of the things that this lull gave us was with lockdown was it gave us time to look around and deal with things that we did do, and we saw that the queer community was spending a lot of its energies and a lot of its time in educating the masses and what we have sorted of decided or what seems to have happened is, well I'm not going to do that anymore, we're just going to live our lives and the rest of the world can sort out its problems because it is the rest of the world's problem and that is a big, big, change because in the past it was our problem and we were told it was our problem and we were the problem and what we're saying now is, we're not the problem, you're the problem, you sort it out, you know if you have problems you sort this, we're going to carry on with our lives and we will raise issues that are interfering with that but it is for you to sort, not for us to sort."

"So I'm hopeful that things will get better however it's constrained by finances like everything at the moment, everything is just so constrained by finances, I'm hoping that awareness will be raised but I don't know how that's going to happen, what we maybe need is if we are involved in the educating the masses we maybe need older queer people who are not in care to go in and talk to staff, just to even talk about things, just to even say, this might be an issue, this is why they've all got coughs, why they've all got T.B., they've all lived in horrible bedsits, this is why there's no money, this is why they yes still smoke, or why they drink quite a lot, because people who are poor tend to smoke and drink quite a lot because their life's miserable you know, this is why they don't tell you things, this is why they won't do this, you know, this is why they can't do this because they don't know how to do it, you know sort of stuff, this is why they want to do things for themselves, there are reasons, it's not just to be an awful person, they're not being uncooperative, this is why they're being secretive as you say secretive, there's a reason, they're protecting themselves because there's this history there."

"So maybe that's part of education that could be done but that needs to then be picked up by the organisations and by straight society of saying that input's been put there we need to keep that and we need to develop from that, not, oh here we've got more people can you do it again? No, we've trained you by work-bias motive or whatever it is, you, because it's not our problem, it's your problem you sort it."

"So that's me I think, I think I've rabbited enough."

	<p>Interviewer has one more question - I was very interested in this idea of perhaps having queer homes, run by queers, could you just explain that concept to me a bit more?</p>	
	<p>"I think it's that, you know, there are.... you know there is a big organisation which runs homes for older actors, I can't remember what it's called, I think it's something like The Older Actors Home, you get old, elderly, frail, been an actor sort of stuff, they can go into these homes. The reason for that, mainly one of the big reasons for that is so that the actors don't get harassed by people all the time and get made the centre of attention, basically their care just gets dealt with plus they can live a life that they're maybe used to and living an actor's life, like everyone else, also has different sort of time zones, it has different ways of dealing with things, it has different memories, you have different shared memories than most of the general public because you've done all these things, you've met all these people and you don't want to go into a care home for everyone to say, 'Tell me about the time you met Sean Connery, you want to maybe say 'Oh I worked with Sean Connery and I did this', and somebody else says, 'Oh, I worked with him once' or 'I never worked with him'. So, you just want to have these general every day because it's nice."</p> <p>"At the very basic level that's why you want to be with other queer people. You want to be with other queer people so that you don't have to answer the stupid questions, so that it's all very relaxed and stuff like that. So being with your own tribe and you hear tribe a lot and the joy of a tribe is a tribe is made up of a very diverse group of people, you get small ones, you get big ones, you get thin ones, you get fat ones, you get nice ones, you get not nice ones, you get pretty ones, you get not pretty ones, it's just like anything, and that becomes a tribe, not a family, we've stopped saying family we're saying tribe because people get the wrong idea about family, so it's a tribe. You get found family; you get tribes. So you want to be with your tribe and sometimes just being with your tribe is fabulous and I'm sure, oh I don't know I could be presumptuous here, but I'm sure there are times when you as a woman just felt it's easier being with a group of women, sometimes, just in some situations you just think 'oh wait this is quite nice and stuff, it's all women in here, relaxed '. So being with your tribe in general just because you think people get where I'm coming from."</p> <p>"If you then have queer workers or workers who have a knowledge of queer-dom, shall we say, or identify as queer, that is another big hurdle. When I say queer-dom, you get people who are very religious, you get queer people who are very right-wing, you get queer people who are mass murderers, all sorts of stuff, you get really nice queer people, you get people who are pains in the arses and never shut up, who think it's great to talk about this or that or anything. You know, within my tribe there are people who I certainly wouldn't go on holiday with, you know, and I'm sure you have friends you wouldn't go on holiday with and I'm sure you have friends who after they've been with you 'phone another friend 'I've just had four hours of her, Oh my god, telling me the same story again', 'Oh my god. what're you doing next week?' 'Oh, I'm seeing her again she's my best pal', 'Oh my god."</p> <p>"So it's the same within any queer, not everyone's going to be the same but if you've got the basic understanding of what life is like and don't ask the stupid questions and you've also got a basic knowledge of where someone might be wanting to go with something, what their aspirations are, even on a daily basis you know, I want to be left alone today and it's not because I'm</p>	

sad, it's not because I've got a pain, or whatever, it's not because I've fallen out with anybody, it's just that I want to be left alone, 'Oh that's fine you know if you need anything when I'm around, let me know that's fine', and a lot of queer society and queer support is like that. It is not like hands on, it's like, if you need anything and I'm around, I'm here, and here could be 700 miles away in Paris but I'm here and that I think is difficult for people who come from a different sexuality to sort of match up with and that's probably why just in general society, you do get things like Jewish Homes, you get Jewish care homes, you get Muslim Care Homes, you get Actors Care Homes, you know you get all these sort of things, Unions used to have care homes, you've got Miners Care Homes, and stuff like that and that's because there was this wee understanding of, right we kind of get this and the staff would come from that sort of environment as well, we kind of get this so you're not cutting through all this, I don't know, this collectiveness of the understanding what that other person is and that can make a big, big, difference because remember you're going into probably the most vulnerable situation in your life."

"People say like when you're young and doing that, but when you're young you think the world is going to last forever and you just breeze through everything, or you go and have a cry in your bedroom or you have a tantrum or you spend a whole week greeting because somebody's not looked at you, you can't buy a pair of shoes or what to do, whether to go to university, and then the next week you're fine, but when you're old and you're vulnerable and then your body gives up, because the body giving up is a big big, big thing, you know, I mean when the legs go or the hips go, you're furious, absolutely furious that you can't do things, furious that you need help with things you know, and you know that that's not going to get better, it's not like being ill, it's not like saying oh god I've got pneumonia they say it's going to take six weeks, oh god. This is it, that's you, you're on that chair you're not getting out of it. My old Auntie spends her whole day sitting looking out the window because she can't move. The carers come in in the morning, wash her, put her there and she sits there. She's very lucky she's got lots of friends, she has lots of visitors, she has people in every day, but that's what her life is, she can't get out the back door because she can't go to the back door without assistance. What must that be like if you're having to do that in somewhere that is not even your home, somewhere that maybe somebody else has lived in and hasn't maybe been decorated because there's no money to do that. Imagine if this was a care home and I came in here and I had my grotto in the hall, they'll be saying oh we'll tell you about the grotto later. There's even things like that you know that you're in a different environment, an environment which smells different, an environment where they give you food that you think oh., an environment where you're living with other people who maybe need a lot more support than you and I would say a lot of people wouldn't want to do that."

"I remember visiting a care home up in Springburn to do an assessment of someone who was wrongly placed, I worked primarily with people who'd suffered cruelty and stress as part of my career and a lot of people who needed support would be put into care homes because there was nowhere else for them to go, so I went up to Springburn and it was lunchtime by chance and they said do you want some lunch and I went fine, so I'm sitting at this table with these two women and these two men and one of the men clearly needed quite a lot of support, more support than other people and the staff members weren't there and suddenly he's sick all down himself, the poor

	<p>soul, the poor man and the woman turned to me and said, the woman beside me said 'son I have to put up with this every day and yet we're not allowed to eat in our rooms' and she was like oh... and I think you know there's wee things like that that affect whole society, so we're in a very vulnerable situation where you've given up your whole life, without choice, because nobody chooses to go into a care home you know, no-one chooses to become in-firmed, no-one chooses, you're being forced into this by your circumstances, by your financial circumstances or maybe your physical circumstances and financial circumstances. No-one chooses to do that. So you're miserable because you've been forced into doing this and you know how much we all love being forced into doing things and you're very, very, very, vulnerable and now you've got to start sorting everything out about queer-dom, educating people and they haven't a clue, so even if you know that everyone coming through that door is queer, you might not like them, they might be an obnoxious sod, if you know that they're queer then you're not dealing with that, you're dealing with the obnoxious sodness, and you're dealing with complaining, 'see her that comes on at five o'clock I don't want her in my room because she's an obnoxious sod, she just breenges in here, she doesn't even knock, she's going through my drawers and everything' and it's not like oh they're just saying that because she's religious, you know, the queer thing, 'no it's not I'm saying that because she's an obnoxious sod'. If they're already queer then they know it's just a person and you're not having to deal with all the prejudices and stuff."</p> <p>"So, I think somewhere, I mean people go on about ghettoisation, what do we do about this, you know. I think what there needs to be is choice. I'm not saying every queer person who needs a care home should go into a Queer Care Home, you know, some people would hate it, I don't do care homes, but you know somebody would hate that idea, but choice, it should be their choice. There should be some sort of thing, there should be some sort of provision made and I certainly for people coming into my house or people coming into the home, they should be if possible, again, certainly with intimate care and stuff like that, that people should be given the choice, not that it bothers me much, but I do know other people it would make a big difference to. One of my female friends she recently needed, she lives up north in Forres, is it Forres, is that up north, yeah, and she ehm had an accident and she badly broke her arm, she was like sort of incapacitated, she couldn't even feed herself or anything because of this, she was really bad during Covid, and she needed somebody just to come into the house and kind of do things. She couldn't really do things, she couldn't do anything, clean the toilet, she couldn't do anything and she said she felt really vulnerable. Here's this queer woman living in a village and she said I just feel so on edge with these people coming into my house, like what're they going to say, and she's got a big camper van and they're like 'Oh you drive a camper van, that's strange for a woman to drive a camper van' and it was like 'Do you and your husband go out in the camper van', 'I don't have a husband', 'Oh right'. So, if I knew the person coming in was queer it would half the problems, I would still hate them coming in, but you know."</p> <p>"So that's why at times we need to have specific you know, gender, queer-gender specific support and help coming in because the issues are about queer-dom at times, they're not just about being a human being."</p>	
	"Thank you very much David, we'll leave it there, it's been very informative indeed."	
	"Thank you, I hope it's of some use."	

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